THE UNITARIAN CALENDAR

INFINITE IS THE HELP MAN CAN YIELD TO MAN.

— A MAN IS SUFFICIENT FOR HIMSELF, YET TEN MEN, UNITED IN LOVE, ARE CAPABLE OF BEING AND OF DOING WHAT TEN THOUSAND MEN SINGLY WOULD FAIL IN.

— *CARLYLE*

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With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary streets, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

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Address contributions to the Treasurer, Francis H. Lincoln, Esq.

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Address contributions to the Treasurer, Mr. Charles H. Stearns.

The Unitarian Calendar

VOL. 1 NOVEMBER, 1908 No. 2

THE SUPREME MESSAGE

BY CHARLES F. DOLE

"Now are we the Sons of God." This is doubtless the supreme message of religion. If we believed this, we should never fear or be anxious; many who are now sick would become well; many who now stoop to do wrong would lift themselves up and be men.

To be Sons of God means to be like God. In what sense is it true, despite all doubts and appearances to the contrary, that we are like God?

We are like God in the use of omnipotence. We say to the mountain, "Be thou removed and cast into the sea," and it obeys. "Go into my workshop," says the Master of life, "help yourselves to the material, use the tools, turn on the power. The resources of the universe are yours."

We share the thoughts of God. We are children of an infinite intelligence. "Search," it bids us, "ask questions, discover the universal laws, never cease from the quest, watch the unfolding of the plan of the world!" Even a child may catch a sense of the majesty of the motion of the stars. Only a son of God could conceive of God.

God is omnipresent. We share this omnipresence. We come daily into touch with men on the other side of the earth: we think and feel with them. The child's mind travels into the infinite spaces where the fixed stars blaze. We are citizens of a universe.

We enter also into the beauty of God. We find everywhere order, form, pattern, color, music. We share the joy: we copy, paint, build, make symphonies, and become creators and poets like God. The humblest of us admiring the great masters are one with the Master of all.

We think of God as the All-Faithful. It is in the nature of man to be faithful like God. Behold men in whose integrity we can wholly depend. Children as loyal as the heart of a Christ look up into our faces. The infinite goodness comes to light in true and just men.

We say, God is merciful. "He loveth all the things he has made." Man is like God in his gentleness as in his strength. Behold men in every nation, guiding history, binding the people's work together, whose good will nothing can overcome. See in these — the ripe fruit of the tree of life — what sweetness lies at the heart of the world.

God is the eternal miracle-worker, — we mean the miracles of order and unity. He makes all things together for good. He makes evil cease to be evil and changes it to good. Man, his child, does the same. In a thousand lives to-day the miracle is being reënacted. Pain, injustice, sorrow, disappointment, bereavement, are being transformed into character, into sympathy, faith, hope, and the beauty of goodness.

They used to say that man exists for God's glory. What is the glory of God? It is the welfare of his universe: it is to share in his joy and life. Man is God's child in that his glory is like God's glory. It is to do good, to share and give life as the sun gives its light.

Finally, God is immortal. We share in God's life. In the sweep of our thought, in our delight with all beautiful things, in our truth and integrity, in an infinite capacity for love and good will, in victory over evil, as often as we live at our best, we partake here and now of the Eternal Life.

THE PROGRESS OF THE SOUL

BY WALT WHITMAN

To see nothing anywhere but what you may reach it and pass it;

To conceive no time, however distant, but what you may reach it and pass it;

To look up and down no road but it stretches and waits for you, — however long, but it stretches and waits for you;

To see no being, not God's or any, but you may also go thither;

To know the universe itself as a road — as many roads — as roads for traveling souls.

The soul travels;

The body does not travel as much as the soul;

The body has just as great a work as the soul, and parts away at last for the journeys of the soul;

All parts away for the progress of souls;

All religion, all solid things, arts, governments, — all that was or is apparent on this globe, — falls into niches and corners before the procession of souls along the grand roads of the universe.

Of the progress of souls of men and women along the grand roads of the universe, all other progress is the needed emblem and sustenance.

A. D. Williams, who is prominent in the Methodist Church and political circles in Marlington, W. Va., has issued a statement condemning the criticism heaped upon Hon. W. H. Taft because of his religious views. He spoke in highest terms of the Unitarian Church, and showed that it had produced many men and women of the most exalted character and attainment, and stated that it was the deed, and not the creed, that saved a man.

THE UNIQUENESS OF JESUS

BY ALFRED MANCHESTER

The great achievement of Jesus was the experience of the reign of God in his own life; he not only talked about religion, but had a religious experience. There has been much discussion about the uniqueness of Jesus, and it would seem as if this were best shown in the fact that he conceived of his deepest experience of moral and religious life as a type of what we should expect to find in the normal man. For him humanity was not represented by the average man, but by the perfect man. To be perfect in his sphere, as God is in his, was the ideal of human life presented by Jesus. He claimed for all men what he illustrated in himself. He asked that his disciples might be one with God as he was; they, as well as he, were the light of the world, the divine results of life were theirs as well as his. In him we learn the lesson of an incarnation of God possible to every man and a divinity that belongs to every child of God.

I have never seen any persons who met anxiety, pain, sorrow, or death more calmly, more bravely, or with more resignation or more serenity than the Unitarians.

The Unitarian faith is dear to me because I was born into it, and educated in it; and because I have found it to be in my own personal experience, and in my observation of others, the most cheerful faith in the world in times of ease and prosperity, and the surest reliance of any faith in the world in times of trial and adversity. . . . If I am thankful for anything in this world, as I often am for the many privileges of my lot, I am thankful I was born into and have always lived in the simple, fundamental convictions of our Unitarian faith. To propagate that faith is, to my thinking, a holy thing, a sacred duty. — *President Charles W. Eliot.*

THE RESPONSIBILITY OF LIBERTY

BY C. W. C.

It has ever been the strong tendency among those who have broken the thraldom of former compelled beliefs to become indifferent to the claims of religion. In the experience of the newly freed in religion there is always the period of rest and relaxation following the release. The needless task being removed, it is joy enough to do nothing. After the emancipation from the bondage of things that are not real, there is the peril of indifference to the things that are. It is this peril that forms the serious menace of the liberal religious movement. Many who were once orthodox believers, faithful to the creeds and customs of the Church, and who have come to a realization of the larger truth, are sufficiently satisfied with the mere possession of freedom. That the false is false engrosses more of their attention than that the true is true. To be free, — free from the compulsion of belief, free from the claims of the artificial, free to do as they like, — is it not joy enough?

But such a conception of liberty is paltry and pernicious. It is better to work as a slave than to idle as a freeman. It is better to be compelled to do useful service under the compulsion of a brimstone creed, than to loaf under liberty. It is better to be a howling Hornerite, doing day by day what he considers to be his duty, than to be a "Unitarian," when one's conception of religious liberty is nothing more than the liberty of laziness. All too often do we make it the freedom of the tramp, seeking the minimum of responsibility and the maximum of freedom. We interpret it as being a mere roving commission, freeing us from fixed pursuit, and giving us the range of the universe. We have renounced all yokes, traces, compulsions, fetters. So gladly and impetuously have we flung these away that in our haste and happi-

ness we have sometimes thrown away with them certain tasks, duties, responsibilities, as well. Herein has been and still is the great peril of liberalism.

The fact of freedom counts for nothing in itself. There is no merit whatsoever in it, merely as a possession. That I do not believe any longer in the superstitions of the old, and that I am free from the thraldom of tradition, does not count for me as righteousness. That I am free does not mean that I am faithful. Liberty in itself is no better than slavery, and brings greater tasks and responsibilities. Liberty may have greater shame than slavery. If we fancy that we have reached the summit of achievement by our becoming free souls, let us at once correct our mistake. We have been called unto liberty, but not for the sake of liberty alone. It only gives the larger chance. We are freed that we might be free to do, and to do more than before. Under slavery, others did for us; under liberty, we must do for others. This is the lesson that we must learn.

Liberty gives the chance of loving service. It is this alone that gives it value. It is not an achievement so much as it makes achievement possible. It is meritorious only in so far as it aids to virtue. We have been called unto liberty for a purpose, and that purpose is the fuller service of our fellowmen. It is vain indeed that we should declare the principles and rejoice in the privilege of freedom if such declaration is not made the prelude of loving service. Ours the larger chance, the wider opportunity, the stronger incentive and the greater power. If there is one soul in this world who will receive the lowest place in the ranking of the hereafter, it will be that man who calls himself a Unitarian, who has freed himself from all bonds of superstition, whose every faculty is free, who soars in thought above the fogs of ignorance, and who is doing nothing with his liberty and his truth to aid the condition of his fellowmen.

THE OPEN ROAD TO GOD

BY H. GOODWIN SMITH

From ecclesiastical byways and ritualistic lanes and creedal blind alleys, men are turning to the broad highway of the open road to God. God is broader than the measure of man's mind, and so is the road to God. On this great highway of the common faith men of every church and race and religion are advancing harmoniously and triumphantly, side by side. Progress is the watchword of the age.

In this great onward, evolutionary sweep, what is religion? Is it an immovable, once-completed whole, which, like a fair medieval cathedral, towers above the turmoil of the market place? Or is religion really the great highway, the avenue of upward, onward progress to the future and to God? We, in this church, accept distinctly the highway theory of religion and throw down our challenge to the advocates of the immobile, stationary church.

Jesus did not build cathedrals or establish hierarchies or write creeds. He did not try to draw lines that would shut most people out of God's kingdom. He did not inaugurate an exclusive cult, with severe, logical tests for initiation. He led men out from synagogue and ceremonial and creed on to the broad highway. He preached in the fisher's boat, and on the well-curb and the hillslope.

All sects of Christianity agree on broad truths of love to God and man. All religions are true and not false, and all agree essentially on the same broad truths. All the byways of religion lead out to the highway of God. The unity of faith is in hope and aim, not in tradition. The harmony is ahead, not behind us. God is the common goal, and his pure, holy kingdom established upon earth is the common object of religious faith.

Let dilettanti and traditionalists loiter as they like. The call to men of courage and conscience is to come out into the open, to join the great, democratic hosts of comrades on the open road, and with a free heart, in the exhilaration of a great, universal, human hope, to turn from pit-falls, shadows and delusions to the broad, bright, well-trod highway that leads to God.

WHO WANTS THE REIGN OF GOD?

BY EDWARD EVERETT HALE

The time of the ecclesiastics is over, and the time for anybody to work has begun. The world has been cleared of rubbish; it has been dug to the foundations; it has been brushing away with its dust-cloth the bacteria of ecclesiasticism, of ritualism, of dogmatic theology, and other remnants of paganism; and now there stands clear before us the crisis and the question, "Who wants the reign of God?" Who wants to work with God? Who wants to seek the kingdom of God, first, first, first, and not second, third, or last?

I believe the new century will kill ecclesiasticism until ecclesiasticism shall know that it is dead; that the new century will advance in proportion as, instead of ecclesiasticism, it embraces Christianity, which means "Our Father." It means that we children are to work together in his work because he is our Father.

When we wake in the morning, every boy, girl, man or woman of us is to say, What have I to do to bring in the Kingdom this living day? Where do I stand? What can I say? What can I be? What can I do? Charity? I will do what I can. To teach the young? I will do what I can. To worship God? I will do what I can.

SEEKERS OF THE LIGHT

BY JOHN W. DAY

The seekers of the light are one. When old structures are outgrown and faith is like to fall with their decay they are the guardians, the defenders, of the faith who build homes where people to-day can still find the living God. They are the benefactors of religion, not its menace, who plant its living seed and clear away the chaff which chokes the growth of truth and right. The response to this ideal is spoken out now as never before. Those who despise it, or think to repress it, might as well push back the tide. People tire of dogma and narrow assertion. From every form of religion there are currents which swell the stream of freedom in religion and religion in freedom. To be broad-minded is becoming more orthodox than to be orthodox. Those who have the freest hand in such a winning cause can only fail by their own fault. The tide has set our way! Shall we not man the oars and hoist more sail and make for the open sea!

THE BUNCHED TORCHES

BY J. H. CROOKER

In the Church religion is both organized and energized, being there enlarged into a public dispensation. The private mood and the personal effort are reënforced and multiplied by the grace of publicity and the agency of association.

The single worker for human good, — how hard the conflict and how uncertain the outcome! Marching *together,* the distance is short. Singing together, the cheer is great. Standing together, the temptations are easily resisted. Lifting together, the burden is easily overcome. Fighting together, the victory is surely won.

The Church represents this togetherness of religion, in which there is more joy, more inspiration, more discipline, more effectiveness than in lonely vigil or solitary meditation.

It was when the torches were bunched together that a light was made large and bright enough to attract the attention of the lost wanderers and tell them where their friends were on the distant hill in the dark night — a welcome signal of cheer and hope. That is what the Church does: it bunches the good, the true, the noble together so that the weak may have encouragement and the lost may know where to find friends. Every person added to the Church helps to make this signal of cheer and hope larger and brighter.

VICTORY OF THE BEGINNING

BY C. W. C.

It must be remembered that victory is ever of the beginning. It dates from the dawn. It is less the climax of the last than it is the fruition of the first. Who starts out to *win* a battle has half won it before he strikes a blow. There is as much possibility of failure as there is anticipation of it. Who fears failure has cause to do so, for failure grows out of his very fear. It is so with each one of us in our struggle for individual ideals, and in the larger conflict for a cause. We must become aware of the righteousness of our cause, the divine might of our allies, and the surety of ultimate success and glorious victory. Given the whole-hearted desire and determination to win, in the struggle for the right, and we may know that we cannot fail!

FOR US

BY MRS. C. P. G. STETSON

If we have not learned that God's in man,
And man in God again;
That to love thy God is to love thy brother,
And to serve the Lord is to serve each other, —
Then Christ was born in vain!

If we have not learned that one man's life
In all men lives again;
That each man's battle, fought alone,
Is won or lost for every one, —
Then Christ hath lived in vain!

If we have not learned that death's no break
In life's unceasing chain;
That the work in one life well begun
In others is finished, by others is done, —
Then Christ hath died in vain!

If we have not learned of immortal life,
And a future free from pain;
The kingdom of God in the heart of man,
And the living world on heaven's plan, —
Then Christ arose in vain!

THE COMRADESHIP OF LABOR

BY H. H. SANDERSON

On what are our deepest friendships based? Our times of recreation bring us associations, and offer many forms of enjoyment. We find fellowship with those who have tastes similar to ours in art and literature. The accidents of our places of residence give us neighbors, with all that the fine associations of neighborliness mean. Our social activities give us friends who enter into various activities with us. These are all precious

beyond computation; they are potent beyond measure. But there is a deeper bond of fellowship than any of these: it is the comradeship of labor. When men join together in the doing of something that is worthy of their devotion and unswerving loyalty they have the strongest bond of friendship that life can offer. The Church offers many bonds of fellowship: that which was meant by the old phrase, "the communion of saints," the comradeship of those who hold similar ideals, "the fellowship of kindred minds," the deep experience of those who worship together. But the Church that offers all these things, but does not give its people something large to do together is not doing for them all that a church ought to do. Only when a church enlists its people in a great cause, only when it calls them to a worthy task that needs the hands of all, only when it offers the opportunity for serving the cause of humanity in a mutual undertaking, is it offering the greatest thing that the Church can offer. In this comradeship of labor the Church has the basis for its most precious fellowship.

OTHER UNITARIANS

In being a Unitarian, Hon. William H. Taft is in excellent company. Many of the greatest men and women that this country has produced have been Unitarians.

There have already been four avowedly Unitarian presidents of this republic, — Thomas Jefferson, John Adams, John Quincy Adams, and Millard Fillmore. Jefferson wrote, "I trust there is not a young man now in the United States who will not die a Unitarian." Abraham Lincoln once defined his religious belief in exactly the same words as those adopted by the Unitarian national conference, while Washington's biographer declares that he was simply a deist in his religious belief.

Daniel Webster, Charles Sumner, John C. Calhoun, John A. Andrew, and Senator George F. Hoar were Unitarians. It is an interesting fact that nine of the twenty-eight persons included in the "American Statesmen Series," of Houghton Mifflin & Co., were Unitarians.

Among Unitarian jurists of national renown were Joseph Story, Theophilus Parsons, Lemuel Shaw, Samuel F. Miller, and John Marshall. The reform of our Civil Service was largely due to Unitarian effort. Representative Jenckes, of Rhode Island, who started it, Dr. James Freeman Clarke, Dr. Henry W. Bellows, George William Curtis, Dorman B. Eaton, and Carl Schurz, who were leaders in the movement, were all Unitarians.

In literature, the poets Bryant, Longfellow, Lowell, and Holmes, the historians Bancroft, Motley, Prescott, Parkman, Sparks, Palfrey, and Hildreth, with many such writers as Emerson, Thoreau, Dickens, Hawthorne, Bayard Taylor, Bret Harte, Margaret Fuller, and Helen Hunt Jackson were Unitarians.

Among other Unitarians might be mentioned Agassiz, Ricardo, Wedgewood, Horace Mann, and Sir Isaac Newton. Mazzini was a Unitarian theist. Louis Kossuth, of Hungary, declared "The Unitarian faith is the only faith that has a future."

Among Unitarian women are to be found Susan B. Anthony, Mary A. Livermore, Francis Willard, Florence Nightingale, and Dorothea Dix. It is significant that of the forty names that have been chosen for inscription on the walls of the Temple of Fame in New York, sixteen are those of avowedly Unitarians.

Among living Unitarians are President Eliot, of Harvard, Edward Everett Hale, John D. Long, Carroll D. Wright, Julia Ward Howe, and Gov. Curtis Guild.

It will therefore be seen that Mr. Taft has at least no occasion to feel ashamed of the religious fellowship of which he is a member.

THE WIDER DUTY

BY C. W. C.

The type of religion that deals only with the selfish salvation of one's own soul and which piously repudiates the world and all its affairs, is not worthy the attention of a man of head and heart. The wiser and worthier type is that which has as its larger aim the realization of the kingdom of heaven upon the earth.

It accepts this world as God's world, life's duties as the highest duties, and present opportunity as the divinest chance. It holds that it is more important to establish a present heaven than to escape a future hell. It affirms a God who is here, working in the activities of daily life, and whose spirit is slowly transforming the world from a battlefield of selfishness and strife into a garden where shall bloom the flowers of love and justice and brotherhood.

If we are in truth the children of God, and if we are in earnest about doing his business, we must do our part in the attempt to overthrow injustice, to abolish poverty, to banish misery, to establish right and found the divine Commonwealth of Man.

You are created for association. Association centuples your strength. It makes the thoughts of others, and the progress of others, your own, while it elevates and sanctifies your nature through the affections and the growing sentiment of the unity of the human family. In proportion as your association with your fellow men is extended, in proportion as it is intimate and comprehensive, will you advance on the path of individual improvement. Progress and association are inseparably linked. — *Mazzini.*

The growth of liberalism has been strikingly shown by a recent enterprise in Rockland, Mass. A Baptist gentleman of the town has contributed money for the establishment and maintenance of a Young Men's Christian Association, on condition that it shall be governed by a committee composed of two from each church in town, the Unitarian and Catholic included. Such action cannot be too highly commended.

In Atlanta, Georgia, the church is rejoicing in the settlement of Rev. John Rowlett as minister.

Rev. Lewis G. Wilson, secretary of the American Unitarian Association, will spend most of this month in making a missionary journey through the west and south. After addressing the New York Women's League on Nov. 6 in New York, he will preach at the First Church, Brooklyn, and at Hackley School on Nov. 8. He will speak on the 10th at Louisville, Ky.; 12th, St. Louis, Mo.; 13th, St. Joseph; 15th, Lincoln, Neb.; 17th, Denver, Col. Thence he will visit the churches in Wichita, Kan., Oklahama City, Okla., Dallas, Tex., New Orleans, La., Atlanta, Ga., Chattanooga, Knoxville, Tenn., Wilmington, Del., Washington, D. C., and Lancaster, Pa.

The fact that Hon. W. H. Taft is a Unitarian in his religious belief and church membership is arousing great interest in the liberal faith. The political circumstances have been very favorable for the advancement of the Unitarian movement. To a great degree, the way has cleared of ignorance and prejudice, and all that remains to do is simply to go ahead.

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Powder Point School for Boys, Duxbury, Mass.

Proctor Academy, Andover, N. H.

The Tuckerman School, Boston, Mass., for training of Sunday-school teachers, parish assistants, club workers, and church charity workers.

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272 Congress St., Boston.

The Unitarian, at $1.00.
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THE UNITARIAN CALENDAR

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Salvation by character,
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onward and upward forever.

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